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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 26, 1840. NO. 1056.---VOL. XIX.—NO. 52.

RELIGIOUS MISCELLANY.

For the Register and Observer.

PLYMOUTH PILGRIMS.

I have thought that a particular reference to the characters and principles of the Plymouth Pilgrims would not be inappropriate at the present time; the season when their descendants generally meet to hallow the memory of those resolute and worthy men. I am, therefore, induced to offer you some desultory remarks with a view to describe and vindicate the leading traits, which distinguished them from the great mass of the English, near the close of the 16th and beginning of 17th centuries.

My family, being closely connected with two of the leading men who came in the May Flower, in 1620, I was early led to study their history and character: but, perhaps, on this account I feel more partial towards them than some others; and may give a more favorable representation than perfect justice would dictate. I shall aim, however, at historic truth.

The leading trait of their character was a supreme regard for religion. They had a deep sense of their obligations, as the subjects of the moral governor of the world; and believing in the divine origin of Christianity, their chief purpose was to conform strictly to its directions and precepts. In all religious concerns; and religion with them was a principle to regulate their whole conduct; they made the institutions of Christ and of his inspired apostles their guide, in religion and morals. This was a natural and just course for sincerely religious men who found themselves in the midst of errors and perversions of the true scripture doctrines; and of outward forms, very different from those practised in the primitive times of the Christian Church, and leading to a substitution of mere ceremonies for vital piety and pure morals.

It will be recollected by many of your readers that the reformation by Luther, Zwingle and others began in 1518, or '20: and was introduced into England, in 1529–30, in the reign of Henry VIII. But little more of religious reform than the name was to be found in England, under that arbitrary and profligate prince. The authority of the Pope was rejected; but Henry took his place, as Head of the church within the realm; and the hierarchy, in his day, and under his direction, was almost as unscriptural as worldly and as oppressive as before Luther began his glorious work of reformation from popish errors and corruptions. Those who wished to carry forward the reformation, till the discipline and forms of worship in the church should be agreeable to the 'pattern' of apostolic times, were burnt or persecuted as disturbers of the public peace. The short reign of Edward VI. which began in 1547, when he was only ten years old, gave promise of a brighter day for the church and for religion, in the estimation of those who had caught the protestant spirit, and had learned something of the simplicity and spirituality of the gospel by a perusal of the sacred volume. The friends of a reform in church government and as to the numerous rites and ceremonies of religious worship, which had crept into Christian societies during a thousand years of ignorance; these had great influence with the youthful monarch: and he was induced to order several acts for restoring purity in the forms and services of religion. The Regent or Protector gave him good advice in this respect. The books of the New Testament were read in the English tongue; images were removed from the churches; the preachers openly condemned vain ceremonies; the statute of the six articles was repealed; the mass was abolished; the high altar removed, and a table set in its place; the prayer-book was corrected; and copes, hoods, and crosses were forbidden; gold and silver candlesticks and censors were removed from the churches, to be no more used.* But Edward died at the age of sixteen, and the royal authority came into the hands of Mary, a bigotted Roman Catholic, and an entire check was put to the work of ecclesiastical reform. The friends and advisers of Edward were persecuted and slain; and the majority (at least) of the higher clergy joined with the parliament, in desiring to be restored to the 'bosom of the mother church!' After five years, Elizabeth succeeded; educated a protestant; and in some measure favoring the protestants, and opposed to the papists; but so fond of show and ceremony herself, or under the influence of those who were, that the true reformers, the puritans, received no countenance from her princely favor; but were required to conform to outward forms and ceremonies, and to an ecclesiastical system, but little better in many respects, than that established by Henry VIII. Four years after she came to the throne, she called a convocation of the Clergy, which prepared the 39 articles, and voted by a majority of *one*, and that by allowing of proxies, (for of those present 43 were opposed to the ceremonies and 35 in favor of continuing them)—to require a strict observance of a conformity to all the old ceremonies; and to subscribe to the liturgy as well as to the articles: and when many refused, or declined they were persecuted with great severity. The non-conformists now received that distinctive epithet; and many left the kingdom and repaired to the continent; to Holland and to Geneva: for all who did not subscribe and conform were deprived of their places, by act of parliament, and otherwise oppressed and evil-entreated.

Soon after this, the famous Robert Brown wrote against the established church of England, and denounced it, not only as erroneous, but as so corrupt as to justify and require a separation from it.† Few joined in the opinion and censures of Brown, but many refused to conform, and held private assemblies for religious worship and instruction. One of these assemblies became respectable for the numbers and piety of its members, under the active influence of William Brewster; and had for their pastor and teacher, Messrs. Clifton and Robinson.‡ And at first, they were led to separate entirely in their worship from those of the Episcopal churches. They were consequently, grievously persecuted, which led them after a few years, viz. in 1608, to seek an asylum in Holland; where they remained eleven years. Their first resting place was Amsterdam, where they staid about one year, and where the aged Clifton died. They then removed to Leyden; and while there Mr Robinson became more mild or less severe toward those of the church of England, though equally opposed to the religious establishment of the kingdom; which imposed needless and unscriptural rites and forms of worship, and required various grades or orders of ministers, inconsistent as he believed, with the spirit of the gospel, and without example in the two first centuries of the Christian era.§

He published two books, during this period, in favor of the non-conformists and puritans, and showing the great departure from apostolic times, in the ecclesiastical government of the English Church, as well as in its numerous, vain ceremonies; some of which he believed a hindrance to and a corruption of Christian morality and of sincere piety. Mr Robinson and his church adopted the true protestant principle, that the sacred volume was the only rule of faith and practice, and admitting the right of private judgment as to what the Scriptures taught and required. They were far from that fanatical spirit which run into irregular and extravagant conduct, but of grave and sober deportment, of industrious habits, and strictly discharging all the domestic and social duties. Nor were they of a transcendental spirit, claiming to be wiser than the inspired writers, or substituting philosophical theory for the plain and practical doctrines of Christ.‖ 'They would have the institutions of the Lord, and none other!' They would observe his ordinances without any human dressings,'—and without additions, to be deemed essential. They did not lay any *new* foundation of religion, but would bring the Christian world to the divine system and code contained in the New Testament. They did not pretend to find a surer guide in their own 'imaginings;' but would have us seek for 'the true light' beaming forth from the writings of inspired men. Their 'foundation was laid on the prophets and apostles, Jesus Christ being the chief corner Stone;' And their standard was the volume of divine truth. And rather than surrender these principles, or subject themselves to the authority of man, when they had a divine Lord and master, whom they were bound to obey;¶ they chose to leave their native land; and afterwards to brave the dangers and miseries of a waste wilderness—They were 'willing to be stepping-stones to those who should come after them;' to labor and suffer, so that religious truth might be supported and extended, and religious worship and duty faithfully and conscientiously performed.

Under all their persecutions and pilgrimages, their privations and sufferings can be better imagined than described. They made great sacrifices of property, by professing the pure gospel, by emigrating to Holland, and thence transplanting themselves to a barbarous region, 'and settling on bare creation.' But they counted all worldly things as worthless for the gospel's sake, and for the security of religious liberty for their posterity.

It cannot be denied, that the separation of Mr Robinson and his church from the ecclesiastical establishment in England and the principles involved in it, led some unreasonable men to indulge in wild and extravagant opinions, and to give occasion to other schisms among the Dissenters of that period. But the greater part of his church caught the spirit of their mild and prudent pastor, and were careful to suppress the vain and disorganizing opinions broached by a few. This was remarkably true of the conduct of those judicious men who governed the Plymouth church for several years.

Nor were they so fanatical or so unwise as to propose to live without civil rule and authority. When they arrived at Cape Cod, they were distant from the territory, for which, at great cost, they had procured a patent; but a compact was promptly formed and approved, for their social and political governance. In this they acknowledged their allegiance to the crown, though not expressly the authority of parliament over them. For neither the patent of Plymouth, nor that of Massachusetts afterwards, was received from the parliament. Nor was the *charter* granted Massachusetts from parliament, but from the King. Plymouth colony indeed never had a royal charter, though one was ordered by the King; their agent Allerton insisted on the grant of some peculiar privileges of trade, which prevented its completion and issue; and the troubles coming on soon after between the King and parliament, it never passed the seals nor received the royal signature.

Civil government, however, was established and maintained with great stability and security. The compact recognized the great principle of all free governments, the natural right and power of the people to govern themselves; or to make laws by their agents for the regulation and welfare of all. The government was elective; and the elections were annual. The common law of their native country was usually recognized; far more so than was the fact in Massachusetts. The authority of law was fully sustained, and the turbulent and criminal duly punished. They were in doubt however, in case of a *murder* in 1630, whether they might justly inflict capital punishment; having not received a charter giving them such power; and yet they seem not to have hesitated to exercise all the authority usually necessary in preserving order, justice, and the public peace and welfare. In that instance, they took advice of the magistrates of Massachusetts. They were ever ready, before and after their emigration, 'to testify to all civil obedience, by taking the oath required by law;' but chose to endure persecution and banishment rather than submit to canons and orders in religious concerns, contrary to divine institutions. 'It is well known, they say, that we left not our native land by reason of dislike to the civil government.' And yet their views of religious liberty naturally led them to approve and to adopt a republican form of government, which admits that all political and social power originates from the people.

They could not boast of so many men of a learned education as Massachusetts. But Elder Brewster had been educated in the University. Gov. Bradford was a man of extensive information and a great linguist. Carver, Winslow, Standish, Prince, Fuller, Alden, Allerton and others had been favored with a good education and wrote with accuracy and ability. They were familiar with the ecclesiastical and religious disputes of their times, and had also informed themselves, to some extent, respecting the foundation and design of civil governments.

The writers who have represented them as undervaluing and opposed to human learning, were ignorant of their characters. A great portion of the leading puritans in 1580, and afterwards in the time of James and Charles I., 1620–1640, were well educated men, and justly entitled to the name of *learned*. And both they of Plymouth and Massachusetts colonies early encouraged the means of learning. Bradford, Prince and others were strenuous for a learned ministry—the latter was a great supporter of public schools; and the former threatened to leave the Colony in 1650, if they allowed illiterate preachers, or would not employ those who were able and well educated. They stated in the preamble to an order early passed, for a Committee to propose some plan for common schools, 'that good literature doth much tend to the advancement of the weal and flourishing state of societies and republics.'

Their laws were less severe than those of Massachusetts and Connecticut; nor could they be charged with any cruel persecutions, though they were unwilling to tolerate among them those who opposed their church discipline and forms of worship. Their wisdom was early manifested in providing for common schools, and giving so much of a literary education to their children, as to qualify them for an able discharge of the duties they owed society and the Commonwealth. Illiterate preachers were expressly discouraged by them; and visionary and conceited individuals received from them no favor. Temperance and industry were cherished by the laws, as well as by the example of the chief characters in the Colony.

Their intercourse with the aboriginals was at once just and kind. They took up no lands, but by agreement and consent of the native chief. Large tracts were, indeed, vacant, when they arrived, in consequence of a wasting sickness a few years before; and what was afterwards occupied was by open and fair purchase. The second Governor Winslow said in 1673, that no lands were possessed or claimed by the English in the Colony, except such as had been obtained by the consent of the Indians who had claimed it. James Otis said the same of Massachusetts in his day; and whatever may have been asserted to the contrary, the fact is capable of full proof, except in a few cases where individuals and not the government were concerned. They were, in truth, kind and Christian-like in their treatment of the Indians. Massasoit, the Sachem of the territory when they arrived, and who lived nearly thirty years after, was always friendly; and acknowledged their just and friendly conduct. The first convert to Christianity from among the Indians was under the ministry of Mayhew on the Vineyard. Missionaries were employed among them as early as 1655—and indeed before that period efforts were occasionally made to teach them the doctrines and duties of the gospel. The war with them in 1675 was entirely one of defence. The tribes were gathering through the country for two hundred miles, intending to extirpate the English; and the chief instigator was Philip, in the Jurisdiction of Plymouth. The government of Massachusetts declared it was just and necessary; and the board of Commissioners of the four United Colonies gave a solemn opinion, that it was provoked and brought on by the Indians, and that self-preservation required a resort to arms. In 1671, Mr Mayhew of the Vineyard bore express testimony to the 'gentle and kind treatment of the Indians, by the government of Plymouth.'

Had not these remarks been already extended far more than was intended, some biographical sketches might be added of the principal characters of the Colony and of the Leyden church. I venture to offer a few with all necessary brevity. Rev. John Robinson was a remarkable man of the age. He was rather a rigid separatist at first; but reading, and converse with older and more learned men led him to more liberal views. A mild and candid spirit breathes in his later publications. His contemporaries acknowledged his talents particularly in controversy. In argument he was clear and powerful, as fully appears by his publications which still remain. He died at Leyden, at the age of fifty. The learned professors and theologians of the University there held him in great esteem for his ability, learning and candor. He was one of the most moderate of the separatists; and his views of church government and discipline were such as afterwards received the name of Congregational in New England. Of several members of his church, it is sufficient to observe that those already mentioned were men of good common education, fully competent to direct and govern both in religious and civil affairs. But their highest praise was a strong and all conquering faith, which gave them courage, freedom, and a love of justice and charity, qualifying them for their arduous stations.

The gratitude of the descendants of the Pilgrims is also due to men of property in England, friends to the puritan cause and to the principal characters in the Colony, for their liberal support, in making advances to them, and being bound for them to their creditors in England.** But for their friendship and generosity, the plantation had probably failed in a few years, and these harrassed pilgrims been compelled to return to Europe, or been scattered through the settlements in South Virginia. Among these noble minded men were Hatherly, Thomas, and Collier, who afterwards came into the Colony; and Andrews, Shirley and Beauchamp, who never left England. Rev. Mr Chauncy, Lothrop and Norton, who were 'burning and shining lights' in the church, passed sometime at Plymouth soon after they arrived in the country; and Rev. Mr Reyner, their minister for twenty years, was esteemed highly for his learning and piety.

The company which settled at Salem, Boston and vicinity, nine and ten years later, were also puritans, or nonconformists; though they had not entirely separated from the church of England before they came to America. On acquaintance with the Plymouth people, they became satisfied of their general correctness in church government and discipline, and united with them in Christian worship and communion. In their views of civil government they also agreed: recognizing the fundamental principles of a republic; the right of the majority to form the outlines of authority in rulers, and to designate those for places of trust and power in whom they had confidence. The success of the Plymouth Colony, under the various obstacles and privations they met and endured for the five or six first years, induced other puritans and nonconformists in England to project a settlement in its vicinity. After two years consultation, Endicott, with a company of about one hundred, was sent out and began a settlement at Salem. The next year, 1629, two hundred more followed, under Rev. Messrs Higginson and Skelton, and settled in the same place; except that a few of them soon removed to Charlestown. In 1630, came the large company with Winthrop, Saltonstall, Dudley, Johnson, Rev. Messrs Wilson, Phillips and others; being about 1500 souls. These settled near Charles River—Boston, Watertown, Charlestown, Roxbury, Dorchester &c. And they cultivated an acquaintance with the Plymouth people, both in religious and civil concerns, and there was from the first a perfect and good agreement between them, as to the foundation of religious authority and order, and the exclusion of all ceremonies and forms not required, or clearly indicated by the inspired Apostles, who formed the primitive churches. Mr Cotton advised them to consult the Plymouth church; and Higginson, and Skelton, Endicott, Winthrop, Wilson and others did so.

It appears that the conviction of their religious rights, as Christians, received from a careful study of the New Testament, was the foundation of their principles, as to civil or political government; and led them to adopt a republican theory. They recognized every Christian as a brother, having the same rights with themselves; and hence concluded that a similar principle in political affairs was reasonable and proper. Those who were *rightly* in places of authority were but the agents of the whole body or society of freemen, as well as of the church; chosen by the people to be ministers for good to all the members—and this was a new principle both in Church and State; whereas the old opinion was that Kings and Bishops ruled by divine right: that the people could give no power, but that the Prince was the fountain of power and honor: and that to pretend to have power originally, or to exercise any, but that granted by the King and sanctioned by the prelates was an arrogant presumption. One must perceive then that it was natural for the puritans and independents of two hundred years ago, to oppose all arbitrary power in the British Parliament. They were wholly antagonists to the advocates for legitimacy. King James said 'that the presbyterians could no more agree with monarchy than Christ and the devil.' In 1636, the representatives of towns in Plymouth Colony, declared that no foreign government had any right to impose on them taxes or duties of any kind. This principle was contended for in every succeeding generation, till Independence was declared in 1776.

It is thus to be seen, that while religious liberty was the leading object with the first settlers of Plymouth and Massachusetts, they were sufficiently anxious for the security of political freedom; for the maintenance of civil government, and the welfare of all under the shield of law. And are not these men worthy of our grateful recollection, for their disinterestedness, and their perseverance in the cause of freedom; and of our imitation, for their sobriety, their love of order, their endurance of sufferings for the good of posterity? What should be the effect of these reminiscences, but to invigorate our patriotism; to increase our regard for the public welfare; to render us devoted to social as well as to personal advantages; and to confirm our faith in that holy religion, which was their rule, their guide, and their consolation.

A. B.

Dec. 22.

*When one of the Clergy, whom Edward proposed to create a bishop, declined because of the oath he must take, containing this clause, 'So help me God and all the Saints,' the King erased the latter with his own hand. But afterwards, in Elizabeth's time, the sign of the cross was enjoined in baptism; kneeling and bowing at the altar were required: the surplice was ordered to be worn by all the clergy, as indispensable to give *sanctity* and validity to their religious services.

†'It should not be deemed a fault in us,' said an early puritan, 'to separate from the Episcopal Church; but in the rulers of that Church who imposed *unscriptural* forms and ceremonies, and required strict conformity to them.'

‡This church was composed by persons living on the borders of Lincolnshire and Yorkshire; and by their covenant they engaged 'to walk in all the ways of God made known to them, or which should be made known to them.' It is a fact, that the covenant of the church in Brattle Street contains a similar clause.

§They objected even to the apostle's creed; for they said 'there was no authority from Scripture to believe that *Christ descended into Hell* in any sense: but into the grave, or place of the dead.'

‖Soon after the death of Mr Robinson in 1625, a MS. of his was found in his study, 'on the lawfulness of hearing those of the church of England,' from which we give an extract: 'As they who affect alienation from others make their differences as great, and the opinions and practices of those opposed to them as odious as possible; so on the contrary, they who desire peace interpret things as favorably as they can, and seek for a lawful door of entry into agreement, or accord with them. Of this number, I profess myself to be, by the grace of God, both as a companion and a guide. Especially as to my Christian countrymen, to whom God has tied me by many bonds; accounting it a cross that I am in any particular compelled to dissent from them. And I esteem it a benefit and a matter of rejoicing where I can with a good conscience unite with them in matter, if not in manner; or where it may be, in both. And this affection I have always cherished in my breast, even when I seemed farthest drawn from them. And all who know my course can testify, that I have opposed all sour zeal against and rejection of such as whose holy graces challenged respect from all Christians.' He again says, 'I have one and the same faith, hope, spirit, baptism and Lord which I had in the church of England, and none other: and I esteem many of that church to be partakers of the like faith, and therefore as my Christian brethren.' His people bore public testimony to this excellent spirit. It is true that his first controversial publications manifested less of this catholic sentiment. But it was to his honor, that he became more candid as he advanced in life and his knowledge increased. So it is with all independent and honest minds. His declaration to his people, 'to follow him no farther than he had followed Christ, and that it was matter of regret that many were disposed to rest entirely in what Luther and Calvin taught, and supposed no further light could break forth from the word of God'—deserves everlasting and honored remembrance, by the Christian world. The contemporaries of Robinson represent him as a man of talents and learning; and his writings show that he was such. In honesty of purpose he was unsurpassed by any one; and his judgment and prudence were generally equal to his zeal. He received a public education in one of the Colleges at Cambridge.

¶Their view of the hierarchy, at the time, will appear by the following extract from Gov. Bradford's MS. 'We acknowledge that Bishops, such as are mentioned in the holy Scriptures, are of divine institution and of the appointment of God. But Lord Bishops, invested with sole spiritual power and exercising sole authority and government over the churches, without their choice or consent, is strange from the Scriptures, no institution of Christ, but of human device and intrusion. Yet we acknowledge many of these were men of learning, piety and virtue; yea some of them blessed martyrs for the truth. For the main, in charity we believe they saw not the evil of those things, but had their minds more intent on the purity of doctrine in the foundations of religion, and purging the same from popish leaven; especially the first reformers. They saw many things amiss, but could not do all they wished, in way of reform at once.'

**They wrote thus to Gov. Bradford and others in 1624—'We cannot forget you, nor the fellowship we have had for several years. Our hearty affections towards you have been no less than to our nearest friends; yea to our own selves. We are persuaded you are the people who must make a plantation in those remote parts, when all others fail!' Mr Shirley, who was their agent, wrote as follows to the Governor in 1628—'Truly, Mr Bradford, and worthy Governor, far be it from me to flatter you; but I have ever found you faithful, honest and upright men; so that I have resolved to do you all the good in my power.' A part of this debt was incurred, in transporting the Leyden people, who had lost their estates by persecutions in England. There were added to the first company of 101 in 1620, thirty five in 1621, several in 1622; more in 1623; some in 1625; in 1629, thirty four families, and in 1630, nearly sixty persons; the two latter companies chiefly of the church at Leyden; but some of them of Mr Lothrop's church in London. In 1630, they were 300.

For the Register and Observer.

PUBLIC PRAYERS FOR MARINERS.

Messrs Editors.—I was very glad that you admitted the little communication of 'A Mariner,' and the longer one of 'A Layman' in your last two papers. Listening to the well meant remarks of the humblest of his hearers, can do a clergyman no harm; and a proper attention to them may enable him to do more good. I have therefore been sorry to see a degree of sensitiveness upon such matters, on some former occasions, which, while it tends to suppress open and candid remark, rather increases than diminishes private murmuring and censure. There is due to the office, when we have once placed a man over us as our Pastor, a degree of deference over and above the courtesy due from man to man; and even the familiarity of friendship should not make us forget this. But neither should the clergyman or the layman forget that the responsibilities of Christian brethren rest upon them, and that they are mutually bound, while 'shewing all meekness,' to exhort and to admonish, as well as to comfort and encourage each other.

Although I think that in both the communications above alluded to, the complaints were too general, and too strongly expressed, I do think that there is room for improvement in most of our churches, in regard to the subjects there spoken of. As to public prayers for seamen,—that most important and much enduring class, whose bonds of sympathy reach, in one way or another, through every congregation,—I believe that the practice and experience of your much respected correspondent, 'New North,' is rather an exception, than the general rule of modern practice. With regard to him, as well as his predecessor, of beloved and honored memory, it is, perhaps, an adherence to such antiquated exhibition of homely but kindly feeling, as much as anything, that has worked out for them so deep a resting place in the affections of their people,—and not of their own people only. I am sorry to say that on the very same tempestuous Sunday to which he alludes in his communication, I also attended three public services, and in not one of them was an especial prayer offered up for the poor buffetted sailor, although the raging storm shook the very walls of the Church, and one might almost think that he heard the death shriek of 'some strong swimmer' borne upon every blast. Perhaps there were prayers 'for them who were in danger, or any kind of tribulation'—but would not the words of the speaker have met a warmer response in the hearts of the congregation, had he been more specific; although we well know that the 'Omniscient and Omnipresent one' needs no such specification?

But is it from the wish to excite still more attention to the subjects and style of public prayers, rather than to advocate the peculiar claims of seamen upon our sympathies, that I now write. I believe it will be admitted that the devotional exercises in our churches are less the *prayers of the congregation* than they should be; that the speaker is more *alone* than he should be. And I cannot but believe this is in most instances more owing to the subjects of the prayers than to any want of doctrinal fervor or eloquence in the speaker, or to habits of inattention in his hearers. Is not the greater part of the time of prayer, often devoted to giving utterance to a mere train of religious meditation, too often of reverie? or to glowing and beautiful exhibitions of the perfections of God, with only here and there a technical form of petition, to remind us that we are in the act of prayer? Let an attentive observer note his own feelings, and the appearance of the congregation about him, during one of these trains of thought, and compare it with that which is to be observed, when the wants which every man feels, the interests in which every soul finds a part, are laid before the throne of grace in simple petitions, and he will be convinced I think, that although God needs not that that our wants should be mentioned, men do need it. He will be convinced that by such prayers as the latter, the kindly feelings of love to man are more cherished, while love to God is not less excited.

I fear that in prayer we are too desirous of novelty, or at least variety. I dislike the monotony of a rubric service, although there is often a clustering of holy thoughts around familiar words in prayer, which more than compensates for any want of definiteness produced by such familiarity; yet I think that there are subjects which never should be omitted in the weekly prayers of the sanctuary, or the daily prayers of the family altar. There is, however, no need of a single form of words to express the same desires, or to bring up the same train of feelings, and it seems to me that much more is gained than lost by the regular recurrence of such topics as are of unceasing and universal interest and importance. Your respected correspondent before alluded to, says, 'ministers of the city are not accustomed to pray for the husbandman, or for a bountiful harvest.' May I be permitted to ask why not? This is a matter, surely, of as much importance to the non-producing city, as to the country. It is one of those subjects of universal interest, and of entire dependence upon God, which seems to me should ever make part of the public prayers in seed time, and in summer, and in harvest. So too should the commerce moving city be constantly reminded of the utter dependence of the merchant as well as the mariner upon him who ruleth the winds and the sea. Then there is the government under which we live, and those who bear the awful responsibility of administering it, surely there should no Sabbath pass without special and fervent petitions for them not only in the Capital, but in every congregation assembled throughout the length and breadth of our favored, though sinful country. There are too, matters of peculiar solicitude to each religious society in itself, that surely once a week is not too often to remember in prayer. Almost all of them have their Sabbaths Schools, and their charitable associations; would not the hearts of those who take an interest in these, be comforted, and their hands strengthened, if the congregation at large were occasionally called to give them their prayers? and could not this be done without ostentation or awkwardness, and would it not tend to bind more closely the bonds of Christian fellowship in the society? Yet I have for years attended the ministry of as excellent and firm friends of these institutions, as any parish was ever blessed with, and where such institutions were in other ways warmly cherished by the Pastors, and yet I do not remember ever hearing a prayer for them in the services of the Church, although the teachers of the Sunday School go immediately from the Church to the school; and often do I know that they have sighed for one word of rememberance in this way.

Your correspondent has said that 'ministers must guard against excessive length, and an impertinent minuteness' in their prayers. I do not exactly understand the latter danger, but no one can be less an advocate for long public prayers than I am; no one can be more aware of the evil of tediousness in this part of the Sabbath service; but I believe that curtailment in the *meditative* and *ascriptive* portions of these exercises, in which but few of a mixed congregation can be made to follow, would leave ample room for such topics as I wish to see more generally introduced. Besides, in the five or six prayers which are usual on each sabbath, a proper distribution of subjects would give ample scope for all the variety which can be desired.

I have been too long in this communication, otherwise I should have been glad to add a word in support of a single point of the communication of 'A Layman,' in regard to the manner in which the reading of the scriptures is often practised in our congregations. To me, it seems almost an insult to the sacred book to hear as we often do, a few hurried verses, read, seemingly as a mere matter of form. It were much better to omit them altogether. But I have often wished that a practice of some of our old divines was revived, that of reading a portion of scripture with a brief exposition and improvement. Well might the time and labor necessary for such an exercise be deducted from the sermon; and I believe to the much greater profit and edification of the people.

I hope Messrs Editors, that these remarks are not prompted by the spirit of fault finding, and that, if you admit them into your columns, they will be considered as the respectful suggestions of one anxious for the welfare of Zion.

A. G.

For the Register and Observer.

THE TRINITY.

The circumstance of the *two* natures in *one*, which constitutes this doctrine, has been explained as meaning not that these natures are in fact blended into one, but that they remain distinct and separate, though united to one corporeal system. And it is thought that this removes the difficulty and absurdity which it is admitted would attend the other supposition. But it strikes me this is a mere distinction without a difference. In order to show this let us analyse what it is that constitutes personality—what it is that makes up any individual being, and renders him distinct and separate from any other being. It is not the corporeal frame, for we may suppose there is a class of beings that have not any corporeal frame. It is the soul or spiritual substance, as composed of the intellectual and moral powers. The reason, the will, and the consciousness make up what we suppose the intellectual portion of our nature, and the affections what we suppose to be the moral portion. And it is the oneness and the sameness of these which constitutes personal identity, and makes every being what he is, and not another being. Now if it is intended by the doctrine of the Trinity that there are two separate consciousnesses, two separate wills, and two separate intelligences, we say there are *two* separate beings, and not *one* in any sense, whether united in one body or not. The one that has one will, never can have the other, because this would make only one will, when it is admitted that there are two;—the one that has one consciousness never can have the other, for the same reason,—and the one that has one intelligence never can have the other. Now to take the two natures, which are ascribed to Christ by the doctrine of the Trinity, the Divine nature and the human nature—the conscious-

ness of being God must be altogether different from the consciousness of being man,—so of the will—and the intelligence. If then you suppose these two natures as belonging to one being, you suppose two consciousnesses and two wills as belonging to one being—in other words, that this being is conscious that he is God, and also conscious that he is man, conscious that he has infinite powers and infinite wisdom, and also conscious that he has but limited powers and limited wisdom,—which is in itself a contradiction.

Again as to the corporeal frame, in which these two natures are supposed to reside—the human nature may reside in this frame, but the divine nature cannot. The ideas we attach to any being, are that it can only act where it is, and not where it is not. And the human nature we know can only act where the human frame is.—But the Divine nature can act throughout the Universe. How can the Divine nature be attached to a human frame when it is acting millions of miles distant from this frame, and where it can have no connection with it? How can a nature which is acting in Jupiter or Saturn be attached to a body which exists on the earth. In no way in which we can have any conception.

It appears then from this reasoning, in the first place, that in the two natures supposed, there must be two souls which would make two distinct beings to all intents and purposes —and in the second place that these two natures cannot in the natures reside in one corporeal frame, and therefore it follows irresistably that God and Christ must be two distinct and independent beings both as it regards the soul and the body. A.

'REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH.'

O happy creature! on whose brow
The light of youth is shed,
O'er whose glad path life's early flowers
In glowing beauty spread—
Forget not Him whose love hath poured
Around that golden light,
And tinged those opening buds of hope
With hues so softly bright;
But grateful to his altar bring
The garlands of life's glorious spring.

Thou tempted one! just entering
Upon 'enchanted ground,'
Ten thousand snares are spread for thee,
Ten thousand foes surround.
A dark and deceitful band
Upon thy path they lower—
Trust not thine own unaided strength,
To save thee from their power.
Cling, cling to him, whose mighty arm
Alone can shield thy soul from harm.

Thou, whose yet bright and joyous eye
Must soon be dimmed with tears,
To whom the hour of bitterness
Must come in coming years—
Teach early that confiding eye
To pierce the cloudy screen,
To where, above the storms of life,
Eternally serene,
A Father's love is beaming bright,
A Father's smile still sheds its light.

O born to die! the path of flowers
Thou dost exulting tread,
Leads to the dreary sepulchre,
The silence of the dead.
But if from youth thy spirit's love
Hath to thy God been given,
Death's icy hand will ope for thee
The radiant gates of heaven.
There, blest immortal! joys divine,
Transcendent, endless, shall be thine.

For the Register and Observer.

Dec. 15th, 1840.

Messrs Editors,—The following thoughts are respectfully placed at your disposal by

A SUBSCRIBER.

SABBATH THOUGHTS.

Hail! day of rest—time, sanctified by God. He hath blessed it, and it shall be blessed. Weary pilgrim, linger for a moment on thy toilsome journey; lay aside thy dusty robes; unloose thy heavy burthens; rest, for surely thou dost need it. Many days have been spent in fruitless labor, and perchance thou faintest by the way; rest then, from thy worldly cares, rest, from the service of sin. Be not, however, of a slothful spirit; rest not from good works, but from evil. It is holy time, let thy deeds be holy; it is the Lord's day, and thou shouldest be about thy Father's business. Therefore, 'gird up the loins of your mind,' and make this day one of sacred activity. Suffer not the anticipated affairs of the coming day or week, to rob the soul of its heavenly communings, or tarnish the lustre of its 'crown of rejoicing.' Throw off thy worldly cares, as thou wouldst divest the body of uncleansed raiment; and let the spirit be arrayed in a vesture of righteousness. Give these sacred hours to the service of God, that the residue of the week may effectually minister to thy good.

This holy leisure was designed for the indulgence of heavenly desires, the improvement of the heart, and a preparation for eternity. Ought it not then to be a time of earnest solicitude? Relax, therefore, thine hold on mammon, and secure eternal riches; for the accumulated treasures of earth are worthless in comparison with the joys of heaven, or the riches of an approving conscience. Why will the sons of men be so eager for the blessings and conveniences of this life, which 'perish in the using,' and yet so indifferent about the concerns of the next? so absorbed in earth, and so thoughtless with regard to heaven? Ought not the transient concerns of time, for one day at least, to be banished from our minds, and the present comfort and future bliss of our souls provided for? And is it not in direct opposition to our own interests, temporal as well as spiritual, to neglect the improvement of these holy intervals of time? If heedless and indifferent in regard to so important a part of our duty, as observing the Sabbath, is there not danger of increased indifference, in relation to other duties, where our difficulties may be greater?

Blessed are they, who 'remember the Sabbath day to keep it holy;' who make it a season of devout meditation, holy action, spiritual progress; whose carnal affections and worldly desires are subdued, nor suffered to disturb the peace and sanctity of their souls, while communing with their Father in heaven; who, by receiving and imparting religious instruction, are fitting themselves and others for that rest in heaven, which 'remaineth for the people of God.'

'There shall they see, and hear, and know
All they desired or wished below;
And every power find full employ
In that eternal world of joy.' W.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 26, 1840.

CHRISTMAS.

Another anniversary has returned to us of that glorious morning, when the birth of our Savior was announced to the world, by the solemn melody of angel voices shouting, 'Glory to God in the highest, on earth peace and good will to men.' By a large majority of Christians, the 25th of December is marked by religious observance. They turn aside from the stern hurry of the world's affairs. They deck the Sanctuary, and throng its aisles with glad and grateful hearts.

Our venerable Fathers omitted and most of the churches, which they planted in New England, continue to omit the celebration of this festival. This omission arose, in part, probably, from the impossibility of determining with any good degree of certainty the precise day of the Savior's birth, and in part also, from the extreme abuse to which observances of the kind had been carried in the Catholic Church. Its omission moreover was in conformity with the genius of Puritanism, which aimed at the highest degree of simplicity and spirituality in religion. Our Fathers contended, and justly, that we rendered the highest honor to our Savior, by obeying his laws and imitating his example, and not by anxiously calculating and formally celebrating the dates of his history. But these considerations do not seem to be perfectly satisfactory and conclusive objections. The fact that we cannot determine the precise day is of no great moment, so long as the majority of the church are agreed upon observing the same day; and there can be no question, that from a very early period, the 25th of December has been generally regarded and celebrated as Christmas. The abuse of festivals is no argument against their use, and though we admit that to obey and imitate him is to render the highest honor to the Savior, this does not forbid that we strengthen and encourage ourselves in this obedience and imitation, by special seasons and services of commemoration. It is difficult to conceive of any other than good influences flowing from the religious celebration of Christmas. It may often become the birthday of Christianity in the individual soul, and independently of its direct religious effect, it would be another day hallowed in the memory and affections, another spot around which could cluster those moral associations, which add so much to the happiness of human life, and form so valuable a defence to human virtue.

But whatever may be the opinion of some as to the propriety or usefulness of opening our churches on the 25th of December none will contend against an inward, individual, spiritual celebration of the birth of Christ, in the heart and life. Do we thus celebrate it? Does the song of the angels find a fulfilment in our own lives and characters? As descendents of the Puritans, we contend that we are to honor our Savior, not by an outward observance of the day of his birth, but by an inward likeness to his character, a zealous cultivation of his spirit, a reverent obedience to his precepts. Do we thus honor him? Do we practically join in the songs of the angels, and so live as to promote God's glory and the world's peace? We are grateful for Christianity, but are we so grateful as to obey it and live by it? We rejoice in the birth of Christ, but is our joy so deep and heartfelt as to make us faithful disciples? We acknowledge that in the sublimity of its truths, in the purity of its sanctions and the greatness of its hopes, the Gospel is 'glory to God in the highest, on earth peace and good to men,' but do we know this from our own experience? Have we felt the gospel's power to expand and enlarge the soul, lift it above the world, fill it with heaven's peace, and unfold it in holy and blessed communion with God, its Father? Can we say of ourselves, or can others say it of us, that we meet the apostle's injunction, 'whatsoever ye do, whether ye eat or drink, do all to the glory of God?' Are the commonest actions of social life, and our daily pursuits and occupations so sanctified by religious motive and purpose, by a grateful sense of the divine goodness, and an earnest desire of the divine favor, that they all tend to the reflection of the divine glory, through the advancement and perfection of our own Christian characters? Has the Savior become to us the Prince of Peace? Has that inward, spiritual peace, which Christianity brings to the individual soul through the subjection of earth-born passions, and the creation of pure affections and heavenly hopes, come in our hearts? Can we meet with composure the losses of this world, because we have laid up treasure in heaven? Or are we rendered miserable by neglect and scorn and contumely from some fellow worm of the dust, because we have not sought that honor which cometh down from above? Is there not in our hearts, a restless craving for deference and applause, which flattery and homage can not satiate, and which only humility can appease? an irritability of temper, which the utmost caution cannot keep from wounding, and for which meekness is the only remedy? Do not regrets and complaints, anxiety, weariness and dissatisfaction make up the story of our lives? Has Christianity become to us a religion of peace and good will to men, by subduing every selfish passion, by possessing itself of every capacity of the soul, and shedding the influence of its holy principles and blessed hopes upon every power within and every event without? If it has not, then the song of the angels is not fulfilled in us, and to take it upon our lips without striving to have it fulfilled in our hearts is but an impious mockery. We may deck our dwellings and our sanctuaries, we may lift up our hands in the congregation of the people, and press the steps of the chancel with our knees, and eat the bread of remembrance and taste the cup of salvation, and mark the nativity of the Savior by every show of religious homage, but unless the character be Christian in principles and affections, unless the life be Christian in its aim and actions, there will be no reflection of God's glory or of heaven's peace in us, nor will the acceptance and blessing of the Father rest upon our offering. Let the conduct of the shepherds on the plains of Judea, be an example to us. As they went 'even unto Bethlehem to see this thing which had come to pass,' even so let us go to Christ, and celebrate his nativity by more earnest endeavors, to subject our passions to his principles, to cultivate his spirit in our hearts and imitate his example in our lives.

A WORD FOR THE CLOSE OF THE YEAR.

This is the last time, in 1840, that we shall hold communion with our patrons and friends. In a few days, the echo of time's footsteps from all surrounding things will forcibly remind both them and us that another year has been numbered with the past. To recall it then will be impossible. To mourn over it will be folly. To learn from it wisdom, before it is too late, is a duty and a privilege. Ere it leaves us, therefore, let us gather up some of the hints, which, as it is about bidding us adieu, it has to suggest for our profit. What are its lessons? We are reminded that time never stops in his course, does not rest by the way as a wearied man, will not loiter like a lazy one, cannot be bribed to wait for us, but in spite alike of our delays and negligences, our entreaties and tears, keeps steadily on in his silent solemn march.—We are taught that the moments, days, and months, which we allow to pass by us unemployed, cannot be called back for use again. Time lost is what cannot be retrieved. It comes laden with blessings for all, but imparts them only in passing and to such alone as are ready, at the instant, to receive them.—We are shown that time is a friend or a foe to men according to their respective states and efforts. On the good it rivets the bands of habit for their advantage; on the bad, for their hurt. It brings shame to the false-hearted; to the truthful, it brings self-respect. Peace comes with it to the innocent, but remorse to the guilty. Virtuous industry it crowns with joy, but covers vicious indolence with clouds of melancholy. It lessens for all the distance to the grave, which alarms the wicked, while bright hopes make the righteous cheerful.—We see how changeful are all earthly things. No one is now as he was at the beginning of the year. In a short period, every element of our body gives place to some other. So, too, the state of our mind, and the trials and complexion of our character do not long continue the same. No individual is stationary; every one is either growing better or worse. Our circumstances, too, are mutable; the wheel of our fortune is continually in motion. Our families, the circle of our acquaintance, are subject to change—now increased, now diminished, at one time prosperous, at another in adversity. There is but one who alters not; that is God. On him let the vicissitudes of time lead us to fix our regard; in him let us put our trust, when disturbed by the mutability of the world. —Can we fail, as we look back upon the past year, to see abounding proofs of the goodness of our heavenly Father, which should awaken our fervent gratitude? Be it that we have been in straits, have suffered much, have even been called to weep over the grave of dearest friends. Is not severe discipline often needful? Its mission is to purify and strengthen us. What should we be without trial and hardship? No one who reflects a moment, can doubt that God is wise and good when he afflicts. Then, too, what consolations has he not afforded us in our bereavements and sorrows! Have loved ones gone from us? There is a heaven for the innocent and virtuous; and a new tie connects us with the spiritual world. And so of the rest. For every evil we suffer by the hand of Providence, we learn that there is more than a compensation. Thus our religion throws a beautiful light over the darkest portions of human life. What then is to be said of its more luminous points? How much unmixed good has not the past year brought to us. Anxious fears it has removed. Many glad hopes it has fulfilled. It has bound the chain that love had wrought. The mother has traced her first born's smile. The father has returned to his home of health and peace and blessedness. The ties that bind friend to friend have been brightened and made stronger. Much has been added to human happiness and human improvement. Fifty two Sabbaths have called us to mingle our sympathies and devotions at the altar of our holy faith; and if we have used our privileges worthily, we are nearer heaven than we were, when the year began. Can such thoughts of the past fail to make us grateful? Let them also encourage and strengthen us for the future. The same divine power, wisdom and goodness, that have been, will be over us; and all things will issue well for us, if we are true to ourselves and our God. Be it our care, so to profit by the hints we have gathered, that we may enter upon the new year with a right spirit, and use the time yet allotted us on earth in such a manner, that, in the distant ages of eternity, when we throw back our thoughts upon what we have done, we shall find nothing in the book of our life which we shall wish to erase, but every thing to approve and that can fill us with joy.

TEMPERANCE MOVEMENTS IN RUSSIA.

A letter from Rev. Mr Baird, dated, St. Petersburg, Oct. 17, 1840, has recently been received in this country, which shows that that gentleman is usefully employed in the cause of Temperance, in Russia. The following is an extract.

'The Emperor, in a long interview, in which I was allowed to present the subject fully to him, alone, received me in the kindest manner, and acceded at once to the proposal to have the History of the Temperance Societies published in the Russ. He even went further, and expressed a desire that it should be translated into the Finnish language, and be published in that language, and widely circulated in the part of the empire in which that language is spoken. This, I of course rejoiced to promise him should be accomplished. And as I expressed some fears of the censors, his Majesty was good enough to say that he would see to it that no hindrance should be experienced from that quarter. Nor was this all. At the dinner which succeeded the audience, his Majesty alluded again to the subject, as did the Empress, and the Hereditary Grand Duke, and assured me of his interest in the subject, and that he would not lose sight of it. On that occasion I was also presented to many distinguished Russians whom I there met, some of whom I trust feel not a little interest in the cause, although it is to most of them a new one.

I cannot tell you how much delighted I was with the expressions which the ruler of this great empire made to me in reference to this subject. They were worthy of so distinguished and enlightened a monarch. And although it will require much time and wisdom to bring the government out of the very evil course which it has long pursued in deriving so large a portion of its revenue from the farming out of the sale of ardent spirits to her provinces, or local governments and cities, yet, I have no doubt, that sooner or later a happy change will take place here in regard to this question. The revenue of this empire is estimated at 600,000,000 rubles; of which 125,000,000 rubles, or $25,000,000 in our money, are derived from this source—a fact that demonstrates the fearful extent to which whiskey (or brandy as it is here called) is manufactured and sold. But now we may hope that the beginning is about to be made which will lead to a better state of things. Not that *societies* will probably be allowed, but that the press will be powerfully employed to enlighten, first the higher classes of the people and then the lower, many of whom can now read; and they will communicate to the others what they learn themselves from books and tracts on this subject. Already seven excellent temperance tracts have been published in Russ, which have produced good fruits, and have led hundreds, in different places, to resolve to drink no more intoxicating liquors.

Since my interview with the Emperor, I have arranged with Count Strogonoff, the Minister of the Interior, for the publication of the Temperance History in Russ and Finnish, as the Emperor desired me to do. And as it is desirable that large editions should be published (at least 10,000 copies in the former, and 5000 in the latter) the sum of $600 at least, will be needed, in addition to the $400 already sent, to accomplish the object. This sum the friends of temperance in our country must furnish. Without doubt the Russian government will one day greatly aid in this good work; but I did not think it prudent to ask this favor of the Emperor at this time.'

AMERICAN REVIVALS.

The Rev. Henry Caswall, M. A., an Englishman, who was ten years a resident in the United States, has published a book, entitled 'America and the American Church,' in which occurs the following account of 'a revival.'

'A number of preachers assemble, and continue their ministrations for many days in succession, with the avowed object of getting up an excitement. A fever is produced in the public mind, which is mistaken for religious fervor. Women pray and exhort in public, persons under excitement are called forward to the '*anxious benches*' to make confession; the ordinary business of life is suspended, and a vain, irreverent, showy religion is encouraged. The language of harsh denunciation is directed against all who disapprove of these irregularities; reason is outraged, common sense shocked, and the Holy Spirit blasphemed. Ultimately the evil recoils upon the preachers. Many sink under the labor which is necessary to continue the excitement, and suffer the penalty of their imprudence in disease and premature dissolution. Sometimes in endeavoring to make a convert, the unwise preacher makes a madman. Mr Colton relates, that on one occasion in New York, a preacher having delivered a most exciting sermon, quitted the pulpit, and came down among the congregation, accompanied by a secretary furnished with a book and pen. Among other persons the preacher approached an interesting girl of fourteen, and having taken her name, asked the question: 'Are you for God or the Devil?' Being overcome, her head depressed, and her eyes filled with tears, she made no reply. 'Put her down then in the Devil's book,' said the preacher to his secretary. From that moment the poor girl was a maniac. Such revivals as these, happily, have never existed among Episcopalians, who are consequently stigmatized as dull, cold, and formal.

American revivals, in general, are partly to be ascribed to the equality of the people, and their habit of acting and thinking in masses. Hence, an excitement of any kind is propagated with wonderful facility. It may be well to state, in connection with this, that religious mania is said to be the prevailing form of insanity in the United States.'

PUBLIC NOTICES IN CHURCHES.

Messrs Editors,—You have in some former Journals adverted with just censure to the exceptionable practice of sending notices to the Churches for meetings, and lectures, and occasions of all kinds, even those wholly secular. I had hoped that this evil had been sufficiently understood to be prevented, and that the standing regulation of the committees of many of our societies and the established practice of many of our ministers to exclude all notices but those of a strictly religious nature or connected with the public charities, would have been sufficient to protect our congregations from further intrusion.

But it seems to be otherwise. The following is a copy of a handbill sent to some of our Churches to be placed in the pews, and which in one instance at least, from the inadvertence or inexperience of the persons attending, were actually distributed.

Free Lecture.—New Theory—New Principles of the treatment of Disease—Dr Kelley, of New York contends that the Doctrines of Diseases are in general not understood; and consequently, that the present course of practice is wrong, and at variance with nature's known and obvious laws, and even in most instances contrary to reason itself, and is the cause why diseases are so fatal.

With a view of illustrating his views on this important subject, and for the general benefit of those seeking the restoration or preservation of health, he will deliver a Free Lecture, at the Samaritan Hall, under the Rev. Mr Streeter's Meeting House, the 1st Universalist Church, on Monday Evening 21st December, at half-past 6 o'clock; in which he will most plainly illustrate the causes which generally produce disease, and describe the symptoms by which they may be characterized somewhat minutely,—and also, explain in a familiar and comprehensive language, the manner in which many diseases now considered fatal, may be cured by mild and inoffensive agents.

Ladies and Gentlemen are invited to attend.

Now, Messrs. Editors, I must seriously protest against a practice so indecorous and obtrusive, as is this introduction into our Churches on the Lord's day of notices like the above, utterly unfitted for the place and the hour. If an individual unknown to the public, (and he must remember, that while unknown he may be suspected as an adventurer or a quack) wishes to introduce any of his projects, the newspapers are open to him; and there is no reason why the press should be defrauded, and our churches at the same time troubled by such impertinences. It seems to me that there is an impropriety in introducing the name of any individual whatever into any notices from the pulpit; much more when that individual is an entire stranger, of whose morals and pretensions the community are wholly ignorant. In relation to the particular notice in question, it is enough to say, that the Church proposes only spiritual healing. It takes cognizance only of the diseases of the mind; while it leaves to others, hoping they may not prove quacks or imposters, the diseases of the body.

Yours, A LOVER OF ORDER.

RECENT PUBLICATIONS.

The Quarterly Report of the Executive Committee of the Benevolent Fraternity of Churches, and the Semi-annual Reports of the Ministers at Large; presented at the Quarterly Meeting Oct. 4, 1840.

This pamphlet, which has just issued from the press, gives gratifying proof of the continued prosperity of the noble Institution which the Benevolent Fraternity of churches have in charge. The Executive Committee, in concluding their Report, say:

We have zealous, faithful, persevering men engaged in this great enterprise, men who bring to the work the same earnestness of purpose, the same spirit of love, the same devotion of heart and soul, with which the work was originally conceived and commenced; and he who reads their Reports, who goes to their chapels, who listens to their discourses, who visits the families wherein their influence is exerted, he who gathers all the evidence which these afford, of the results of this Ministry, he must be skeptical indeed not to believe that this institution is striking deep into the foundations of society, is doing much to dry up the fountains of sin and crime, is diffusing influences that brighten the aspect and prospects of this city for coming generations, is scattering seed among the poor, and the forsaken, and the outcast, and the wandering, that shall spring up and bear fruit unto everlasting life. Let us not stay our hand, then, in this great work. Let not our zeal grow slack and cold; let us remember that watchfulness, effort and perseverance, are the only pledges of success. Faithful in these respects, let us look for the continued smile of God's Providence upon the work which has been thus far so signally blessed.'

We take a few sentences from the Semi-annual Report of Rev Mr Sargent.

'The number of families connected with the Chapel continues to increase, as do also the evidences of their growth in holiness. Our place of worship is always well attended, and with the growth of this part of our city we may expect still greater accessions.'

'Our Sunday School was never in a more flourishing or prosperous condition than at present. A lady who is now one of our teachers, and whose experience in other schools enables her to judge, has pronounced it the best regulated school she has ever seen. It is now under the superintendence of Deacon Martin Lincoln, whose fidelity, piety and zeal are worthy of all praise. We have about 200 children connected with the school;—104 boys and 96 girls, with 33 teachers;—13 males, and 20 females.'

'Our meetings in the chapel, every week, for 'religious improvement and conversation,' I am gratified to find, have inspired quite a number of young men with a most praiseworthy Christian zeal.'

'Notwithstanding so much is done in our community to instil and diffuse religious principles, still, much *remains* to be done. There is still a prevailing disregard of the Sabbath among many. Our thoroughfares and avenues to the city are often infested, on the Lord's day with idlers, who find in covert haunts, either in or out of the city, the illegal sources of disturbance to their own and the public peace. Not a few, also, even of those who abstain from any open or indecent violation of the Sabbath, are yet wanting in that respect for the occasion which would lead them to seek, statedly, the places of worship. Our chapels, it is true, are well filled:—our community may be called, in the main, a church-going, a moral, even a religious community, still, the fact is too palpable to be denied, that in many minds, to say the least, very easy notions in regard to our religious institutions have obtained.' The necessity, therefore, of a zealous and persevering missionary effort in their behalf, was never greater than at the present time.'

The following extracts are from Rev Mr Waterston's Report:

'During the past season the labors of the Ministry, in the northern and western parts of the city, have been pursued without intermission. Through the summer my time was fully occupied in preaching and in visiting from house to house. In addition to those connected with our chapels, there are many who, not being connected with any particular place of worship, send for the ministers at large, in hours of affliction. It has, therefore, been my lot, during the past year, to witness many scenes of sickness and distress. And if this were the only duty a minister at large were expected to perform, the Ministry would be worthy of all that has yet been done, and might properly claim from its supporters even more than it is now doing.

In chambers of sickness and death, our faith in this Ministry may well be strengthened; for how could any reflecting mind hesitate, as to the duty of Christians in sending to such places those who may give counsel, and administer consolation?'

'Could any one have stood by and seen the workings of remorse in those who have lived without God, and who have been awakened to a sense of past guilt; could they have seen the result of sin in its terrific effects; or, on the other hand, have beheld the unflinching fortitude, and calm Christian trust, that is often manifested in the midst of poverty and severe physical suffering!—they would have realized that all outward possessions are of little value, compared to the principles of our religion, and that those possessions should always be liberally employed in disseminating those principles. "If the supporters of this Ministry, (they might exclaim,) could only stand with me here, they would feel that the most enthusiastic language that has ever been used respecting its importance, could hardly be termed exaggeration."

'If the good accomplished by this Ministry were only to the sick and the dying, it would amply compensate for all its labors; but in ministering to these, many others are likewise benefited. Where can a parent's heart be so impressed as at the death-bed of a child? Where can a child be so won to virtue as at the last interview with a parent? Where can a husband's mind be so stirred as when he sees his companion passing to another world? Kindness manifested at such hours is never forgotten. Christian counsel here given is long remembered. And hence a minister among the Poor may exercise in such scenes an influence which shall be felt in eternity. During the past year, I have offered prayers at twenty-three funerals, have attended upon many who have recovered from dangerous sickness, and now visit weekly and daily, many who linger under slow disease.'

'I have also in my duties visited the Jail, and here less can be said in way of commendation. The construction of the building is exceedingly bad, so that those who are confined in the cells can converse freely with each other. I have stood in the long entry-way, when the prisoners knew not that they were overheard, and have listened to such blasphemy and vulgarity as made my blood run cold. It should be remembered that one committee after another, in successive years, have reported to the city government in favor of a change. In 1836, a committee of which Samuel T. Armstrong was chairman, stated that '*economy, humanity, and morality, demand an alteration in the construction of the Boston Jail*;' and yet to this day it is unaltered. Ought we to rest easy while such abuses remain?

At our chapel, we have a very full attendance, and a more attentive audience could hardly be found. During the warm season we have had but two services on Sunday, but through the remainder of the season we shall have a third service. Four hundred seats are assigned to persons who regularly occupy them. The remainder are left for those who, from Sunday to Sunday, may please to attend. Twelve have been baptized, and fourteen added to the church.

Every Friday evening through the year, we have had a meeting in the Vestry, which has been well attended. These meetings are for the exposition of Scripture, &c.'

'There are multitudes in our city, who are almost ripe for any desperate work which may be suggested by reckless innovators and ultra radicals. Warm words would fall among them like firebrands. They are well nigh ready to trample beneath their feet the most sacred rights of humanity; and yet these very men are willing to listen to better counsel, and, if rightly influenced, to perform worthily their duties in life, and remain true to that society of which they form a part. It is one of the great purposes of this Ministry to diffuse such an influence, and the good which may be exerted in this way, is by no means small.'

The Sunday School is under the care of Mr Cobb, who, with the teachers, takes the whole management. There are about three hundred scholars generally present, some of whom are quite advanced, and are formed into Bible Classes.'

Pictorial Illustrations of the Bible, &c. By Robert Sears. New York, Robert Sears, No 22 Nassau street: 1841.

A good book, embracing and presenting in a popular and cheap form nearly all that the researches of Travellers and the labors of art and genius have accomplished towards the illustration of the Bible and the Holy Land. The letter-press, so far as we have examined it, appears to be carefully and correctly compiled and worthy of reliance. Two or three of the engravings are very badly executed and ought not, we think, to have been admitted into the volume. In general, however, they are very good wood-cuts, and considering the large number of them, the book is cheap. The volume will be a valuable aid to Sunday school teachers, and useful and interesting to all young persons.

Interesting Stories for young Children. The Ladder to Learning, by Miss Trimmer. Boston: William Crosby & Co. 1841.

These two are among the prettiest of pretty looking little books for children; and there is much in them both, that is amusing and instructive. The former contains eighteen colored pictures, and the latter, seventy nine wood engravings.

EXTRACT OF A LETTER FROM A GENTLEMAN OF BOSTON, NOW AT DRESDEN, IN GERMANY.

'Here, in the heart of Germany, you will suppose of course, that I must hear a great deal about German philosophy, transcendentalism, rationalism, and all that. But you are quite mistaken. Scarcely a word do I hear often, of German literature or philosophy. I sometimes however hear German preaching. There are nine Churches in Dresden; of which one is Roman Catholic, the religion of the King and royal family: the others are Protestant, chiefly Lutheran; there is one reformed or Calvinistic Church, and one Moravian Society. Out of all these Protestant Societies, you will be surprised to learn, that there is only one Orthodox preacher; that is one out of ten or twelve; for there are two preachers to each Church. By *Orthodox* is meant those who adhere to the Lutheran and Calvinistic articles of faith: the others are all rationalists; that is, what we call liberals or Unitarians. The two preachers at the Calvinistic Church here are *rationalists*. I was lately walking with a young clergyman of that sect, who preaches sometimes in that Church; who told me that almost none of the German Protestant were Orthodox; that nobody is supposed to believe in the Trinity, or in the proper deity of Jesus. And yet he added that nobody denies or attacks these and the other points of Orthodoxy in the pulpit. We respect ancient opinions and prejudices; and when we speak of Jesus, as the Son of God, of the atonement &c., we use the words in a *philosophical* sense. The people, generally, understand them in their own way. This clergyman is the son

of a liberal or rationalist scholar, author of a Lexicon of the New Testament, which has been translated by Dr Robinson, formerly our neighbor. He was not a little astonished that Dr R. was Orthodox, and believed all these points. The anniversary of the Reformation (Oct. 31) or of the day when Luther stuck up his ninety five propositions against indulgences in the Church of *Wittenberg* (1517) is one of the greatest holy days in Germany. Another is a yearly commemoration of the dead; which took place yesterday, (Nov. 23.) I attended in a Lutheran Church. The music was good, and the sermon tolerable. * * * *

REPORT OF THE SECRETARY OF THE 'WIDOWS SOCIETY' FOR THE YEAR 1840.

It is now twenty four years since a few Ladies met at the house of one of the most venerable women in this city, to form a society for the relief of a class of persons, who had been forgotten by all other Societies—'Aged and destitute widows and single women of respectable character.' There are few persons so likely to be forgotten and left behind in the great and busy struggle of active life as an aged and solitary woman. She has outlived all the associations she once had with active and stirring life. The power of being useful to others has departed with her strength, and if she has lost, as is too often the case, her children and near relations, who loved and cherished her for what she had been to them, she may retire to weep and die *alone*, for in the hurry of active life few will think of her. It was said of Howard the great philanthropist 'that he sought out the unknown and remembered the forgotten,' we can say the same of the benevolent women who formed this society. It was the first of the kind in this city and for some years, we believe, the precedent of a somewhat similar and equally excellent society for the benefit of the 'Fatherless and widow.' The Widows Society was not permitted to go on without censure. It was objected *even then*, that societies had multiplied in the city so as to become an evil, and that these ladies were departing from the sphere of their appropriate duties in forming such a society. To such objections, particularly the last, there is a decided answer. The objects of the charity of this society are unobtrusive and retired. At that time they needed to be sought out, and who so ready and so proper to seek them out and relieve them as persons of their own sex, who can sympathise with them and understand the peculiar evils and sorrows that a woman, aged, solitary, and infirm is called to bear.

But if this society in its infancy met with opposition it also soon gained supporters and friends. At the end of the first year the funds amounted to $853 63, and at the close of the second year it had increased to $1655 68, and 51 persons had been assited. The design of this society in its first formation, was to give life annuities to a few deserving objects, and these were to have been selected from those who had seen better days. Such a society would be very desirable, but as both objects could not be united, that plan has been wisely abandoned. It would have precluded the monthly visits, that the managers now make in the distribution of their funds, and the intimate knowledge which is thus gained of their beneficiaries. The sympathy that these poor people gain, the opportunity of opening their hoard of grief, of lightening their hearts of the sorrows that have been gathering for three score years, and pouring them into the ears of a benevolent and sympathizing listener, they value more than the money, which is indeed often a very small sum that that they receive. It cannot be the design of the Christian religion, as some enthusiasts have asserted, to bring mankind into an equality of *outward* circumstances, but to bring them nearer to each other in mutual sympathy, in pity for each others sorrows of heart, and in deep and inward consciousness of weakness and dependence, which is more equally distributed among rich and poor, than in youth, and before we have learnt by actual experience, than we are willing to believe. The poor find that the rich suffer as they do from the ingratitude of others, from the pains of conscience, and from bereavement and death; and the rich in this world's goods sometimes find a better riches in the grateful, resigned, and often heavenly temper that dwells with the poor.

In 1828, when this society was incorporated, its funds amounted to $1,624, from that time to the present year, when they amount to $7867 it has been steadily but very slowly increasing, if we except two years of prosperity, when Mr Lyman's generosity wove a golden thread into the humble texture of its fortunes. But as his donations were given with the very proper, but express, desire that they should be immediately appropriated to the relief of the poor widows, it was only for a short time that they gladdened the hearts of our visiting committees when they could go with full hands to spread joy and comfort in many a dark and miserable apartment, and call down blessings on the munificent donor.

This society has always been particularly unobtrusive in its demands on the sympathy of the public. As the class of persons it seeks to relieve are very much withdrawn into the retired and obscure recesses of the city, the society has also been unobtrusive in its relief. This must be the reason that its funds are so small, and that its subscribers increase so slowly. For a few years, only an annual sermon was preached by one of the clergymen of the city and a contribution taken in aid of its funds. The amount scarcely ever exceeded $150. With sincere gratitude to the gentlemen, who had thus generously given their services, the managers thought it was demanding too great a labor for so small a result, and have for many years discontinued the anniversary sermon.

Our society has also met with the vicissitudes inseparable from all human efforts. Of the Ladies who first formed the 'Widows Society,' *two only*, we believe, remain among its members. The second and third names on the original constitution, are, and ever have been, the first and second officers of the society. We are grateful that such important officers remain unchanged, while we lament the loss of so many valuable members.

We beg leave again to repeat that there is no charitable society to which there can be less objection than to this. It is objected to many societies that they induce habits of idleness and improvidence in the poor. But there are two forms of charity to which this objection cannot be made; that which takes care of the young and guards them from the contagion of vice, and that which shelters the aged when they have passed the period of work, and alleviates the immediate sufferings of old age and decay. *Ours* is the last, and the reason it excites so little interest and its funds are so small, must be, that it has been confounded with other societies and that the public do not examine its claims. There is also a mistaken idea prevailing that this society is rich, and that it has the means of alleviating every object that is presented to it. Under this mistaken idea, when a poor woman presents herself to the door of a *subscriber*, she answers,—'There is a society for the sole purpose of takigg care of these poor widows, and although I subscribe to it only one or two dollars a year, their funds are ample, and I have only to give this poor woman a note to one of the managers and my conscience is relieved. She will be taken care of, and my two dollars that would do very little for her if applied by myself, added to their funds will relieve all.' Every one who has read our report will understand that this is a great error. The amount received from subscribers is less than $397 50. *This*, added to half the interest from the fund of $6,867, is applied to the relief of about 80, chiefly very old and infirm widows, who are now on the list of the visiting committee. It is easy to imagine with what delight, even so small a sum as this committee is able to offer, is received by a solitary, aged woman, shivering over her scanty fire in a dark and comfortless apartment. The visiter as she enters, must seem to her as an angel sent on an errand of mercy, and the few dollars our funds enable her to give are less precious, and shed less warmth in the heart, than the sympathising voice, the words of christian love, the assurance of the sisterhood in sorrow that we all must feel, and the equal bonds in which old age, decay and death must unite us all.

THE PATHWAY OF THE SAVIOR.

Messrs Editors,—Have you read this little book? If not, we beg of you to obtain it and read it, and if it strikes you, as it does me, you will speak a good word in its favor; and recommend it as a suitable gift for the passing holidays; one that may be placed with great propriety in every Juvenile Library, and used as a manual in many of our Sunday School classes. It is a life of the Savior, simplified and harmonized from the most approved authorities, and brought within the comprehension of the younger class of children. The truth is, that until within the era of Sunday Schools, the Life of the Savior was to be found only in the *four* Gospels; and these so disconnected and fragmentary, that it was difficult even for the adult mind to bring out the connected and beautiful *whole*. Within a very few years, this difficulty was removed for the more advanced class of younger minds, by the Rev. Dr Ware's Life of the Savior. But that work, true and admirable as it is, was not simple enough for the *juvenile* mind. In the little work, however, whose title is at the head of these remarks, we have an attempt, and we cannot but think a very successful one too, to bring this most interesting, instructive and divine biography, within the scope of the opening faculties of the youngest classes of minds; and so affectionate, direct, and plain is it in its style and arrangement, that it cannot fail to excite their interest, and induce them to read it again and again.

It takes the child by the hand, and leads it the circuit of our Savior's travels while on earth; visits with it the different scenes of his labors, miracles, teachings, suffering and death; and by associating precepts and principles with remarkable places and events, forcibly arrests the attention, and thus subserves the great purpose of fixing these important truths and facts indelibly upon its interested and gratified mind.

Such books are much needed for Sunday School Libraries, families, and Sunday School classes. We commend it therefore as a book of great practical worth, and though, as we understand, prepared by a Superintendent of a Sunday School, is none the less suited to the wants and understandings of the young. r.

THE PILGRIM FATHERS.

Two hundred and twenty years ago, last Tuesday, the Pilgrim Fathers landed at Plymouth. The event is one which deserves to be adverted to and dwelt upon, often as this season of the year comes round. The article on our first page, from a respected correspondent, is of a kind to render any remarks of our own, respecting the character and principles of those excellent men, superfluous. We cannot, however, forbear to suggest the inquiry, whether the good old Roman injunction, 'Remember your ancestors,' is not too little heeded by our community? Is not the dutiful and becoming sentiment of reverence for the past dying out amongst us? True, our fathers need not that we cherish and revere their memory; but do not we? Is it not to be feared that the tendency of the times is, to depart too far from the strict and thorough ways of the Puritans? We would not, of course, have them copied in all things. There is no danger of this. The other extreme is the one chiefly to be guarded against—that of imitating them is nothing. Sad for us—sad for our country will it be, when (to say nothing of other noble traits) that deep, fervent, all-controlling religious spirit, which distinguished our venerated forefathers, shall have been quenched in their descendants. Purify it, refine it, divest it of all that is harsh, exclusive, unlovely, we may, and ought; but if we suffer it to lose its strength, its depth, its earnestness, its supremacy in the soul,—if it be allowed to give place to icy skepticism in the old, and burning licentiousness in the young, and apathy or scorn in all, as regards God and eternity, and the divine truths and institutions of Christianity,—then, whenever this, or any thing like it, takes place, the glory of the land will have departed, and there will be nothing to redeem it.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

This Society held an interesting meeting at the Tremont Chapel, Phillips Place, on the evening of last Sunday. Judge Rogers read a report of its past doings and present condition, and added some remarks on the ways and means of its future usefulness. He was followed by Rev. Mr Lothrop, Dr Flagg, Mr G. W. Bond, Rev. Messrs Thurston, Barrett, Simmons, Waterston, Taylor, Parkman, and Geo. B. Emerson Esq.,- all of whom expressed themselves in favor of efforts to render the Society more efficient and to enlarge the sphere of its operations. Committees were appointed, and the meeting was adjourned to another evening.

SUNDRIES.

The last number of the 'Puritan,' a Calvinistic paper of this city, has a long editorial article, entitled 'Evangelism destructive of the Pastoral office,' in which the 'modern usage' is denounced, of employing 'a class of supernumerary ministers, who itinerate from place to place, to promote revivals of religion, by protracted meetings and similar means.'——'The Expositor and Universalist Review,' has stopped, for want of patronage.——A Quarterly Temperance Journal has been established in the Territory of Wisconsin.——900 Catholics in the city of Providence and its vicinity have pledged themselves to abstain from intoxicating drinks.——The population of the State of New York is 2,432,835; increase in ten years, 513,703.——There is a sect in the Western States, called 'Thirty-day Baptists,' who meet for worship only once a month.——The whole amount of money subscribed and raised for the Bunker Hill Monument, is $166,269; the original estimate for the work was $37,000.——A lady of Salem has bequeathed $25,000 to the McLean Asylum for the support of the poor insane from the county of Essex.——The young State of Illinois is in debt to the amount of more than $12,000,000, the annual interest on which exceeds $732,000.——The city of Lowell contains 21,000 people; twenty years ago, it was a rude spot, inhabited only by a few fishermen and farmers.——The distance from Liverpool to Boston is only 2577 miles, according to the log book of the Unicorn.——A well, on the Artesian principle, has been for some time in progress, at Paris, and the depth reached, in July last, was 1,584 feet.

OBITUARY.

For the Register and Observer.

MRS. MARY ASHTON.

Died at Jamaica Plain, the 15th inst., Mrs Mary, wife of Mr John Ashton, aged 44.

The acquaintances and friends of this estimable lady, will need no one to testify to her uncommon worth. They feel that it was a privilege to have known her and a greater blessing to have enjoyed her friendship. Nevertheless they would not forego the pleasure of delineating the striking features of her character and treasuring up the elements of her excellence for their own and other's imitation.

With far more than ordinary intellectual endowments, it may be said to have been her kind allotment to have been early cast into scenes where—little burdened by the prodigalities of outward opportunity or waited on by the temptations to indolence and indulgence, which so often hinder the expansion of the finest gifts,—it was for her to feel the necessity of her own exertions and to learn to rely upon herself. This, as some would feel, premature introduction to the school of self-education was for her but the breaking morn of an improving day. It drew forth however imperfectly her capacities for usefulness. It gave her the energy and force of character, which in the progress of her life she so eminently manifested.

Mrs Ashton was summoned at a very youthful age, a period when most young ladies are tempted to put from them the sober lessons of reflection and dutiful service, to assume relations, for which inexperience and reliance upon others are always most discouraging helpers. She met her duties with fortitude and diligence. Nor did it retard, but on the contrary gave wider action to her expanding character that she was soon called to still further lessons in the discipline of affliction.

It was her enviable privilege, and to which she always recurred with the deepest thankfulness, to be one, nearly twenty years ago, on whom, as the earliest fruits of a youthful ministry, it was the happiness of one of the Unitarian clergymen of this city to make a deep and most permanent impression. This was a crisis in her life. From this period Mrs Ashton assumed a new and more vigorous character. The pouring of religious truth into her heart,—with the awakening of the spiritual eye to discern it,—was to her like the crimson drop introduced into the jar of water. It diffused itself universally and gave at once a new interest and a rich beauty to the whole. It sanctified and elevated all her other capacities. It served to give a perfect finish to elements which had been unfolding, if not to the disadvantage of this, at least, while this was slumbering in repose.

With her original gifts, and under the nurture of such influences during the first half of her life, it may not appear remarkable to those, who readily trace the growth of character, that the last half should have expanded into uncommon excellence. Seldom are such prominent traits and in such equal developement found combined in a single character. With a deep and pervading sense of the infinite importance of religion, neither bigotted on the one hand, nor lax or compromising on the other, a conscientiousness that could never swerve knowingly from the right, an expansive benevolence that seemed ever watchful for others pleasure while it gave a secondary thought to its own,—reminding us of the great essentials, justice, mercy and faith,—there was mingled a mirthfulness innocent and playful, which threw a sweet charm, like the rosy coloring of a picture, over all that she was. Nor was this ever unseasonably indulged. It was never out of place. She knew when to be grave and where to be gay. Truthfulness, too, bound every part of her character in one consistent whole. She was all that she seemed, and only what she appeared. Faithful as a mother and wife, thoughtful and assiduous in every domestic duty she was the light and joy of home. She could singularly inspire confidence in those who gathered round her. It was no effort, but the natural action of her character. Few ever enjoyed more sincere or devoted friends. If any deficiency was to be supplied in the balance of her character something might have been added to the element of hope. Yet so little was needed, so much was there found as a substitute in her strong intellectual capacities that few ever suspected the deficiency existed.

But when sickness came and she was taken out of her active services then the beauty of her character stood forth to others with a livelier interest. Cut off from the world by a lingering illness, which seemed to put all prescriptions at defiance, mocked by alternate promise and defeated expectation, with every thing around her to make life more attractive than ever, her spirit was that of uncomplaining patience and the meekest fortitude. When at last, as one has beautifully expressed it, 'her little strength was every day running down to less, and the decree that she must depart was not to be mistaken, then you might see the workings of a power within that put the world calmly back and trusted in God.' She was not to be shaken by those, who might seek to lead her captive to a new creed, or persuade her that she had best chosen the better part. She had the witness within. She went deeper than dogmas while she discriminated among them. The chamber of her departure was tranquil and elevating beyond the common lot. She sought no new light save to measure the magnitude of what she might expect to suffer: her last supplication was the prayer that what was laid upon her in wisdom she might accept with cheerfulness and bear with submission. She possessed her soul in peace till she was numbered with the dead.

What is a virtuous life, if not thus displayed? For whom should we be grateful to God if not for such friends as these—blessing us while living, coming back to us ever in pleasant memories when dead, and winning us to heaven by the bright track through which they have passed to its infinite felicity? W.

JOSIAH LORING.

Few men have been better known among us; and there have been very few who have been more valued while living, and whose decease has been more generally lamented. His circle of acquaintance was extensive, and among them there were many who were happy to be ranked as his friends. Enemies he had none. Mr Loring was an honest man, honest in the fullest and strongest sense of that term. He was a good citizen, of exemplary character, and of a most ingenuous disposition. He was truly benevolent: his ear was ever open to the tale of distress, with a heart and hand ready to devise and afford relief. Many there are who will long cherish his memory as their benefactor and friend; and this trait in his character was rendered doubly precious by his quiet and unostentatious mode of bestowing his gifts. He was convinced early in his last sickness that his end was at hand, and having arranged his wordly affairs on the same benevolent principles which had characterised his whole life, he confidingly resigned himself to the will of his Heavenly Father, and cheered with the hopes of another and a better world, he met his death with calmness and Christian fortitude.

INTELLIGENCE.

TO SUBSCRIBERS AND THE PUBLIC.

A new volume of the Christian Register will commence with the next number.

The proprietor would take this occasion to state the satisfaction he has received from the general and decided expressions of approbation of the paper under its present management; and also the assurance he feels that its character will be a guaranty for the continuance of its present support. He wishes also to suggest to all the friends and patrons of the paper, who think it may be an instrument of advancing the interests of truth and practical religion, that now is a favorable time for commencing subscriptions, and to solicit, as he would most respectfully and earnestly, their good offices in recommending it to the notice and patronage of their friends.

Imprisonment of Witnesses, &c.—We are glad to learn that a petition to Congress has been drawn up and signed by many of our most eminent merchants, for the relief of Seafaring men, who are under arrest for crimes or misdemeanors, or who are summoned as witnesses, in cases of crime. As the law now stands, not only those charged with crime (and who may perhaps, be proved innocent) but witnesses also are liable to imprisonment for months before trial. The petition is for such a modification of the laws as will give relief. The method suggested for obtaining this relief, is, the passage of a law giving the District Court concurrent jurisdiction with the Circuit Courts, over certain offences. The petition, after enumerating the various evils and often the gross injustice of the present regulations, closes thus—

'Believing that provisions can easily be made which shall prevent the intervention of so long time between the period of commitment and of trial, and thereby no inconsiderable expense be saved to the government, and the more speedy dispensation of justice be secured to a class of men who so much need the assistance and protection of the laws; and feeling also that, owing to the peculiar necessities of seamen's lives before referred to, it is essential to the equal distribution of justice that some provision should be made by which they may better secure to themselves, in criminal cases, the benefit of testimony in their behalf.

Therefore your petitioners respectfully suggest that if the District Court should have concurrent jurisdiction with the Circuit Courts over all offences of the kind before mentioned, which are less than capital in their nature, with the power of calling together a Grand Jury and holding special sessions for the disposing of criminal cases; and if the Judge of the District Court, or whoever else may act as the magistrate, had the power to bind over, at his discretion, and upon the request of either party, such witnesses as shall appear upon the examination necessary for the full development of the important facts in the case, (which, as the term of commitment would thus be shortened, would not be so great an expense as is now imposed,) then the objects of this petition would be answered.

Or, they would pray your honorable body to take such other measures as will do away with the evils set forth, and secure the benefits desired by your petitioners.'

We notice with pleasure that Mr Davis, one of the Massachusetts Senators in Congress, and Governor elect of this State, has submitted to the Senate, a resolution on the same subject, which will be found under our Congressional head.

Murder.—A most atrocious murder was perpetrated in New Brunswick, N. J. on the 3d inst.

Mr Suydam, President of the Farmers' and Mechanics' Bank of Brunswick was missing from that day, without any known and imaginable reason for his absence. The alarm and distress of his family were very great; for, to the affliction for his unaccountable absence, were added impeachments of his integrity by evil-minded persons, who represented that he had absconded on account of alleged mismanagement of the affairs of the Bank.

The mysterious absence has been accounted for by the recent discovery of his body buried deep in the cellar of Peter A. Robinson, a carpenter of New Brunswick, to whose house Mr S. is supposed to have gone by agreement to receive payment on a mortgage which he held on Robinson's estate. It is supposed that R. came up behind and murdered him by a blow or blows with the hammer part of an adze, whilst Mr S. was waiting at a table.

Robinson had made remarks which caused him to be suspected; and he was arrested and under examination when the successful search of his premises was made. The evidence was so decided as to result in his commitment. The wife of R. and a brother were also committed. The brother had assisted him in laying a floor to his cellar, in the night since Mr Suydam's murder. The wife, it is stated goes abroad to do work in families, and was absent on the day when the deed was done.

Mr Suydam was President of the Farmers' and Mechanics' Bank, a leading member of the Dutch Reformed Church, and a man of property and influence. He has left a wife with a young family to deplore the terrible bereavement.

A coroner's inquest was held last evening, which resulted in a verdict of murder.

A Lunatic Asylum—The Governor of North Carolina, in his recent message, recommends the building of a Lunatic Asylum. The returns of the Sheriffs of thirty-six counties show the number of lunatics in that State to be two hundred and forty-nine.

From China.—The Ship Niantic, Capt. Doty, from Canton, arrived at New York on Thursday, 19th inst. She left Macao on July 5th.

The Resident at Anjier reported to Capt. Doty of the Niantic, that accounts had been received at Batavia from Singapore to the middle of August, bringing news of the failure of negotiations by Admiral Elliot, (commander of the British fleet) and that hostilities had commenced on the coast of China between the British forces and the Chinese. Come passenger in the Niantic, Rev Peter Parker, M. D,) missionary of the American board) Capt F. Jauncy, and R. B. Forbes Esq.

The Niantic has had a stormy voyage.

Body of Napoleon.—We learn from the Advertiser that the ship Calumet, Captain Shreve, which arrived at this port on Sunday from Canton, left St. Helena, Oct. 21. On the 18th the ceremony of exhumation of the remains of Napoleon took place with parade. The body, which on his death was embalmed by French chemists, was found in a state of complete preservation, the features being preserved. It will be remembered that Napoleon died May 5, 1821. The body was conveyed on board the Belle Poule, which with the Favorite, sailed for France on the 19th.—These ships sailed from France July 7, and arrived at St. Helena Oct. 8.—*Atlas.*

From the Mercantile Journal.

TEMPERANCE MEETING IN CHARDON STREET CHAPEL, ON SUNDAY EVENING.

This was an adjourned meeting from Thursday evening last. The room was full, and we have rarely, if ever, attended a more interesting and important meeting. The whole cause has roused from its temporary rest, and with new vigor and greater zeal than it has been our lot before to witness.

After the opening of the meeting, a resolution, followed by remarks and facts, was brought forward, showing how utterly opposed to the whole law of God was the sending of rum to the uncivilized Islanders of the South Sea, to Africa, Persia, &c. The facts showed how much this was done, and how fatal it was in this most lamentable and sinful extension of the traffic.

An extract from the Mercantile Journal was read, giving an account of the formation of the Washington Temperance Society, in Baltimore. This Society is made up of reformed drunkards, and of moderate drinkers, who were fast becoming drunkards. It was shown how important was this movement—one of the most important the cause has made. Before the meeting was closed, a resolution was passed, to form such a society in this city, and numbers soon came forward, who said they were the victims of intemperance, and spoke of the degradation to which they had been reduced—of the circumstances attending their reformation, and their determination to form a society on the principles of the Baltimore association. Names for this purpose were then given in.

Other resolutions were adopted, or brought forward. Among these was a very important one, in which it was declared, that while the friends of Temperance would do all in their power, by moral means, to carry on the work, they would at the same time avail themselves of the earliest opportunity to obtain for it the sanction of Law.

The meeting was adjourned to Sunday evening next at the Bennet street church, to open at six o'clock. ONE PRESENT.

CONGRESS.

In the Senate on Monday, Mr Clay submitted the following resolution.

Resolved, That the act entitled 'An act to provide for the collection, safe keeping, transfer, and disbursement of the public revenues,' ought to be forthwith repealed, and that the Committee on Finance be instructed to report a bill accordingly.

On motion of Mr Davis,

Resolved, That the Committee on the Judiciary be instructed to inquire into the expediency of so amending the laws as to mitigate or wholly abolish the imprisonment of witnesses in criminal cases.

The several portions of the President's Message were referred to their appropriate committees, excepting that on finance, which, on motion of Mr Webster, was postponed to Wednesday, by a vote of 20 to 19.

Mr Cookman was this day elected chaplain of the Senate.

In the House of Representatives, the standing committees ordered on Thursday last were now announced.

The final vote of the House, in regard to the Presidents Message was, to print 10,000 of the Message with the documents and 5000 without.

In the Senate on Tuesday, Mr Clay spoke in support of his resolution in regard to the sub-treasury, and was replied to by Mr Wright and Mr Calhoun.

Nearly the whole of Tuesday was spent in the House, in balloting for a chaplain. Mr Bracton was finally elected.

On Wednesday, in the Senate a joint resolution was offered by Mr Talmadge for an amendment of the constitution, limiting the term of the Presidency to four years, and rendering the incumbent ineligible. On this day Mr Webster made a brief speech in regard to parts of the President's Message.

The proceedings of the House of Representatives on Tuesday were unimportant. On Wednesday the only affair of interest was what occurred on the calling up of Mr Adams' resolution in regard to the state of our relations with China. Mr Adams said:—

It was highly desirable in the present critical state of affairs with the latter country, that we should know whether our consul had been recognized by it or not. He wished to know the exact footing on which we stand. Mr Adams, in adverting to some documents presented at the last session, said he believed it appeared from one of them, that when our Consul was about to present a memorial from American citizens at Canton, he was directed to place the name of the Emperor of China *two inches higher* than the name of the President of the United States. This he thought was the *true* ground of the war now raging between Great-Britain and China—this placing the name 'two inches higher'—this boasted superiority above every nation on earth.

But, continued Mr Adams, I hope to see the day when this boasted claim to superiority shall cease, and that at least the name of the President of the United States shall be written on a *parallel line* with that of the head of the Celestial Empire. Mr Adams said, that in offering the resolution he was actuated by no motive but a desire for information as to what was passing between the United States and China at this time, and whether any officer, representing the interests of this country, had been recognized by that power.

The resolution was adopted.

In the Senate on Thursday, Mr Wright replied to the remarks of Mr Webster on the day before. Mr Webster rose to reply, and after a few remarks the Senate adjourned to Monday the 21st.

In the House on Thursday, Mr Hunt offered a resolution of similar purport with that offered by Mr Talmadge in the Senate, respecting the term of Presidency.

MARRIAGES.

In Quincy, by Rev Mr Banfield, of Milton, Mr Henry P. Dobbe, of Braintree, to Miss Elvira Delano, of Q.

In Milton, by Rev Mr Banfield, Mr John S. Benson to Miss Emily Miller, both of Quincy.

In New York, 14th inst., by Rev Mr Ware, Mr J. Louis Gourgas, of Massachusetts, to Miss Louisa Maria Gourgas, of New York.

In Cleveland, Ohio, 28th ult., Freeman C. Pomeroy, of Milwaukie, Wis. Ter. to Stella M. daughter of the late Hon. Thos. Woolson, of Claremont, N. H.

In Boone co. Ky. Mr John Hunt, of Lawrenceburg, In. to Miss Zebuline A. P. Harrison, grand-daughter of Gen. Wm. H. Harrison.

DEATHS.

In this city, 12th inst., Caroline Story Burgess, daughter of Rufus Choate, Esq., 3.

In Charlestown, 16th inst., Henrietta, youngest child of Henry K. Frothingham, aged 1 year.

In Medford, 21st inst., of consumption, Miss Sarah F. Rogers of Tewksbury, 45.

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